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"grammar schools" (other than the public schools) attended by nearly 75,000 boys have a corporate life built up in general along the lines developed by Arnold at Rugby. And even in the municipal and county schools which number about 150 and educate about 25,000 boys, "the more efficient have evolved a strenuous form of corporate life, though the individualistic point of view tends here to be predominant." An admirable account with a candid recognition of both the values and the defects of this "indirect" social mode of setting standards and securing conduct through group influence—as opposed to the direct personal influence of the teacher—is given. The day schools as well as the boarding-schools utilize its main features. "There are differences of opinion as to some of the details of the system, but it is inconceivable that it should be abandoned" (Vol. I, p. 110). With the exception of the private or endowed schools, secondary education in this country has almost wholly ignored this which English schoolmen largely regard as fundamental. Now that greater responsibilities for moral training are being imposed on the schools, will it not be wise to experiment with this under such modifications as our American life requires?

The material of the second type, namely, brief statements on a variety of questions, can scarcely be characterized as a whole or summarized. It represents a wide range of experience and no thoughtful reader will fail to find much to provoke reflection in the variety of comments and suggestions. Of the series of reports upon moral instruction and training in other countries than Great Britain, France is given special attention because of the experiments undertaken there in moral and civic instruction upon a non-religious basis. The paper upon moral instruction in Japan is also highly interesting. Baron Kikuchi, the author, thinks "that by this organized moral teaching we have prevented a great melting-away of principle; we were drifting and seemed to be loosened from all solid ground of morality."

On the question as to the advisability of direct moral instruction the Committee concludes that in all public elementary schools at least one lesson a week should be devoted to instruction in the principles of personal, social, and civic duty, as illustrated by examples from religious and other literature. As to the advisability of courses on ethical problems for secondary schools, there is difference of opinion, but the importance of a careful study of these subjects as a part of the training of teachers "the Committee regards as one of the clearest conclusions that may be drawn from their inquiry."

These volumes should mark an important step forward in the movement for moral education.

J. H. T.

Educational Issues in the Kindergarten. "International Education Series."

By SUSAN E. BLOW. New York: Appleton & Co., 1908. Pp. 386.

From one standpoint works on education fall into three classes: (1) the largely practical, devoted to methods or even devices; (2) the rapidly increasing class in which the theoretical aspects of a particular subject or division of the school are treated with considerable reference to practical matters; (3) works which aim to place education as a whole or some phase of it in its setting in the larger field of thought or philosophy in general. When a writer in the last group has kept in relation with both philosophy and practical school issues the

resulting writing is of value to readers of all sects of philosophy and teaching. Miss Blow has made many contributions to the American school and its literature. Her new book is in many ways her most effective writing—it is packed with the results of a long life of active thought and work.

Her position in the American kindergarten movement is unique. In no other section of the school does any single person carry so much weight with those who are in agreement or receive so much respect and consideration from dissenters. Her intimate association with Dr. Harris has had its influence but the concentration of a strong personality upon a movement, offering the peculiar conditions that have characterized the kindergarten, has brought about a state of affairs which furnishes material for interesting studies of the possible results and tendencies of the same influences in situations less easily gotten at.

Secondary education in America has had little direct aid from philosophical systems in finding itself; we have taken in that field the second-hand results of the struggles of mediaeval, renaissance, and reformation thinkers and there is need that its problems be reconsidered in the light of twentieth-century thinking. Miss Vandewalker, who wrote the *Kindergarten in America*, is at work upon a review of the kindergarten in its philosophical implications. This book will supplement what Miss Blow has written. With the present scarcity of material these works offer the best studies we have in the direction mentioned and in no other recent work can one see what we are doing so clearly stated in its indebtedness to the "philosophic world-view"—naturalism, pragmatism, and idealism. The free-play kindergarten is discussed as a representative of the first school; the industrial programme represents pragmatism; and the orthodox kindergarten rests upon idealism. The fourth school, that of the concentric programme has its philosophical antecedents in Herbart's world-view.

The creed of Froebel is shown to contain "four reciprocally dependent articles. The first is that man is a self-creative being; the second, that in virtue of this fact education shall encourage self-expression; the third, that encouragement shall be given only to those modes of self-expression which are related to the values of human life; the fourth, that all great human values are revelations of the aboriginal self-determining energy which achieves its own ideal form in self-consciousness. This final article does not deny the influence of man's biologic and historic heredity, nor does it deny the influence of either his physical or his social environment. It does, however, insist both upon the priority and the primacy of self-determination.

The creators of the concentric programmes either reject or ignore all these articles of the Froebelian creed. The creators of free-play programmes accept the first and second but either reject or ignore the third and fourth. The creators of industrial programmes accept the first three, but deny or ignore the fourth, and thereby are betrayed into practical methods which violate the articles they theoretically affirm."

This is not the place to attempt a detailed evaluation of Miss Blow's criticisms. The creed form in which she states her position (or rather Froebel's position as interpreted by her) is significant as is also the way in which she measures up the rest of mankind according to the articles they accept, reject, or ignore. To a writer of her views the naturalistic movement is a return to the evils of Brahminism, while pragmatism marks an advance over that in that

it reinstates Zoroastrianism. President Hall is anathema, Professor James is relatively less objectionable (relativity while it can have no place in her creed serves practical ends occasionally with her), Professor Schiller is still better—then comes the final section in which the true gospel is stated “The philosophy of absolute idealism.” “The final justification of the traditional kindergarten is impossible unless the idealistic philosophy be the most adequate statement of truth thus far achieved by human reason.” All will agree with Miss Blow in this statement, but this “adequate statement” will, I fear, require faith rather than understanding on the part of kindergartners and other teachers. The author flings aside the limitations which she has imposed upon herself during the preceding three hundred and seventy pages and gives full rein to her Hegelian vocabulary. The doctrine of the trinity is a central requirement and is demonstrated in truly scholastic fashion. The “processio” controversy that split national churches in the past is shown to be the root of our present difficulties. Christian theology is fully justified. (If I remember rightly earlier in the work Roman Catholic theology receives considerable commendation—it is unfortunate that the work has no index for reference.)

On the educational side the general effort of the book ought to be helpful. There is no doubt a desire to be fair in statement but it is unfortunate that uninformed readers should receive the impression that Dr. Dewey’s educational work was lost in industrialism, that Dr. Dopp’s works are for the kindergarten, when she so definitely recognizes the great difference in children’s interests during the 4 to 6 period from those of the next period for which she has written. The discussion of the latter’s position on work, play, and art, like Miss Blow’s criticism of Miss Hill, cannot be maintained when the full context of what was written is taken into account.

Wherever we turn this tendency of any educational situation, however small, to polarize toward idealism and realism, transcendentalism and materialism, rationalism and empiricism, or more profitably for analysis, toward humanism and naturalism, is evident. Pragmatism offers to many minds a “solution” (an interesting anomaly); to others it is a step backward. The philosophy of education to which it is contributing is evidently needed when, as here, even on the old alphabetic basis language, form, and number are accepted, but industry is counted as coming from below and not as an “archetypal form . . . gently to lead little neophytes of thought out of the realm of nature’s effects into the realm of her causative processes.” The author would have no trouble in seeing in the “Flower in the crannied wall” a symbol of all that is but she is frankly “puzzled” that the evolution of flax, cotton, and wool fibers into clothing can serve a similar purpose. One wonders which is the greatest dualist, after all, Miss Blow or those whom she criticizes?

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The Psychology and Pedagogy of Reading. By EDMUND BURKE HUEY. New York: Macmillan, 1908. Pp. 469. \$1.40.

When one stops to consider the habit which civilized people have of spending so many hours every day in scanning the printed pages of books, magazines, and